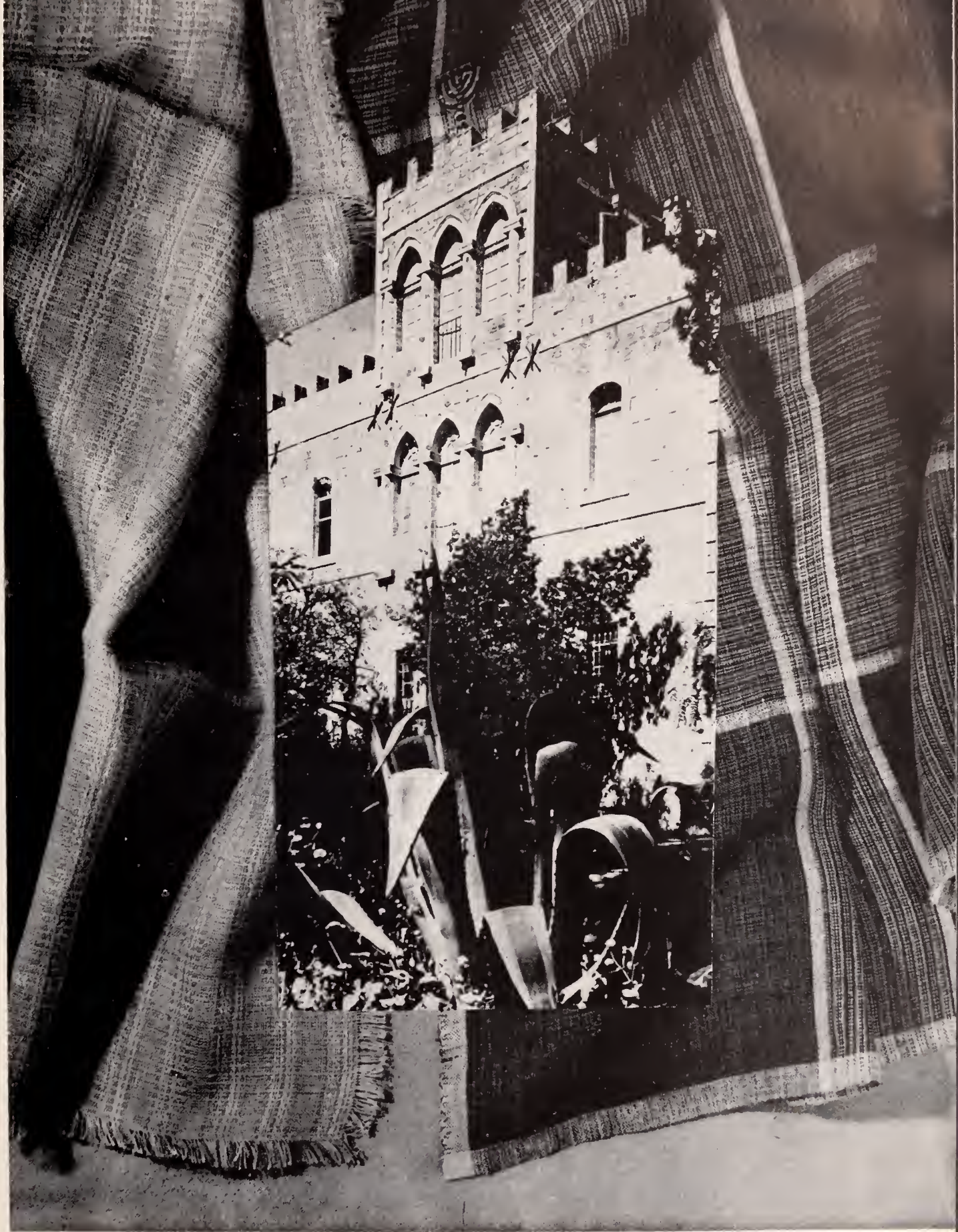


Brooklyn Jewish Center Review



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Brooklyn Jewish Center Review

Vol. XXV

OCTOBER, 1956 — HESHVAN, 5717

No. 2

ISRAEL AND THE SUEZ CRISIS

SOME time ago Singman Rhee, President of South Korea, was visiting the United Nations. He was a bitter man, complaining about the splitting of his country and warning that the yielding of North Korea to the Communists was wrong and would bring evil results.

As he left the marble-canopied delegates' entrance of the world parliament and walked wearily to his car, a correspondent observed, "All he wants is justice."

Somewhat like Mr. Rhee are the Israelis now at the United Nations. When this will be read there may be better news from the Suez front; at the moment of writing, the news is bad for the Western powers, for President Nasser, of Egypt, is in possession of most of the winning cards, and those he lacks he can draw from the Soviet Union deck.

The Western powers have one solid legal argument against Egypt but they are keeping it under cover because Israel is concerned with it. The Israeli delegation wants to bring this argument into

the open but the Western Nations are reluctant to do so. In 1951 the Security Council listened to charges brought against Egypt that it was denying the use of the Suez Canal to Israeli ships and ships carrying what Egypt considered war materials to Israel. The Security Council found no merit in Egypt's contention that it was still at war with Israel and ordered Egypt, through a resolution, to desist forthwith and pass all ships through the waterway, as it was required to do by the 1888 Convention regulating the use of the canal; that Convention stated clearly that all ships were to be allowed through, in peace as in war, and even though one of the signatories was at war. Egypt ignored the Security Council resolution, and the Council did nothing about it.

Because the Western nations think it would "complicate" matters — in other words, antagonize the Arabs — the 1951 resolution is being sidetracked.

The result of this appeasement may show up grimly in the future.

J. K.

THE ATTITUDE OF JUDAISM TOWARD ART

IN THIS issue of the REVIEW we note the 50th Anniversary of the Bezalel Art and Crafts School in Israel, and it should be useful to discuss the attitude of Judaism towards art.

The artistic spirit as it makes itself manifest in the construction of things is regarded in the Bible as wisdom resulting from divine inspiration. The plastic arts, however, were discouraged by the Law; the prohibition of idols in the decalogue being in olden times applied to all images, whether they were made objects of worship or not. In accordance

with this view the pious in Talmudical times even avoided gazing at the pictures engraved on Roman coins.

Rabbinical tradition, however, follows more rational rules in interpreting the law prohibiting images. Referring the law, Exodus 20, 23, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," to beings beheld by prophetic vision at the throne of God, or to anthropomorphic visions of God himself, the Rabbis forbade only the fashioning of the four figures in the Chariot of Ezekiel's vision or of any other

angelic being, and especially the making of human figures as these might be made objects of worship. But because only carved figures or statues were, as a rule, objects of worship, the prohibition was not applied to flat or painted images. Portrait-painting, therefore, was never forbidden by the law. In these major restrictions of artistic endeavor, there can be seen Judaism's determination to lift God above the realm of the sensual and corporeal and to represent Him as Spirit only.

There was yet another reason for the restriction of Art in the Synagogue, a psychological reason rather than a theological one. It was feared that artistic ornamentations on the walls of the Synagogue or on the Torah Ark would distract the worshipper at prayer. The discouragement of Synagogue art was particularly in evidence during the medieval period. One figure was however used in the sparse decorations of the Synagogue walls, and that was the lion. The prohibition against copying the forms of the cherubim of the sanctuary or the four animals of the Chariot in the Synagogue was held not to apply to the lion, when shown without the other animals of the Chariot group. This animal figure was extensively used as an ornament on the Ark and as the ensign of Judah.

Contrary to accepted opinion, there was a flourishing Synagogue art in the period preceding medieval times, during the Roman and Byzantine hegemony. The Synagogue being no longer within the scope of his talents, the Jewish artist turned to the art of illumination and the fashioning of ceremonial objects for his artistic expression. These two areas became in time the special province of the Jewish artistic enterprise.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

MR. ROGOSIN'S PHILOSOPHY OF GIVING

I WAS delighted to read a beautiful address delivered at a dinner given in his honor by one of the truly great philanthropists in the American Jewish community, Mr. Israel Rogosin, whom we, at the Brooklyn Jewish Center, are privileged to have as a member.

It was an address which should have been circulated among all the Jews of America because it discussed, in clearest terms, the underlying philosophy in the Art of Giving.

The address was delivered at a function sponsored in behalf of Israel, and Mr. Rogosin naturally first discussed the urgency of that appeal. He told us that after experimenting a great deal with giving large sums to all important causes, he came to the conclusion that primacy in giving and helping should go to Israel, for "nowhere in the world are people in a more difficult plight than the Jewish people in Israel."

These are words of a man whose actions prove the sincerity of what he says. He gives lavishly to every civic, philanthropic and educational cause in our city. For years he has been one of the largest donors to the United Jewish Appeal as well as one of the most liberal purchasers of Israel Bonds. Now he plans to construct in Israel a twenty-million-dollar rayon plant in which he is personally investing \$3,000,000. More than that, he plans to use the dividends from his investment entirely for a charitable fund which he will establish there. This project will represent the largest investment of private foreign capital yet made in Israel.

But interesting as all this is, what fascinated me most in that address is what he described as his philosophy of life and his philosophy of giving. He told us what giving means to the giver, even more than what it means to the recipient. Space permits me to quote only a few passages from that notable address, but these are sufficient to reveal a unique

personality who has developed a beautiful philosophy of life and endeavors to live by it:

"We are all aware of the theories and philosophies of the pleasure and the sense of fulfillment that comes from giving. But how difficult it is for one who has had to strive and struggle and economize and deny himself the things he would like to have for himself and his family to apply that philosophy to himself, to share his good fortune by giving to his very utmost to the needy. It takes a kind of education and a lot of time devoted to the formulation of one's own thoughts and philosophies on the subject of giving.

"I must tell you truthfully that I am grateful to all of those who took the effort to teach me that the greatest joy of living is the pleasure of giving. There is a wonderful satisfaction in it which seems to multiply with the ability to give more and more. After all, giving is not an obligation like the paying of one's bills. Living with honor and dignity is more important. But giving is a privilege which most of us can enjoy. There is really no substitute for the inner feeling that comes from helping those who are so much less fortunate than ourselves.

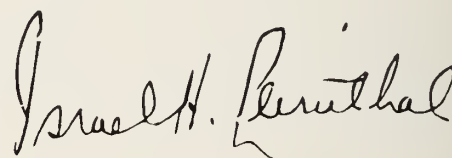
"I had the opportunity recently to discuss with a number of very wealthy people this question of what good they could do with a portion of their wealth while they were still alive. I learned a good deal from these discussions:

1. That you can't take it with you.
2. Do not leave too much to your children. If you do, you are not doing them a great service. Give them enough so that they can take care of themselves, and leave them the world at large so that they can make their way and prosper. Give them the opportunity to enjoy their own development.

"Money left in a will, no doubt, will do the good it was meant to do, but how much pleasure will be lost to the giver! Learning to give while one is still alive is life's reward for the struggle of the early years. How else can the successful person enjoy his success?"

Would that all our American Jews whom God has blessed with prosperity see life—its purpose and its duties—as this Jew with a Jewish heart sees it.

We are now in the midst of the season of appeals for many causes—for Israel and for our community needs here in America. How wonderful the responses would be if our people would take to heart the lessons in the Art of Giving which Mr. Rogosin has developed. Not only would the needs of these various causes be provided, but the givers would receive a joy and a spiritual satisfaction that would put blessed meaning into their lives.



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The Jewish Theological Seminary of America is pleased to announce a series of eight programs entitled "Frontiers of Faith" every Sunday from 1:30 to 2:00 P.M. over Channel 4, during the months of November and December. The first program on November 4th written by Mr. Marc Siegel, will be "The Teacher"—A dramatic quartet reading concerning the role of the Jewish teacher through the ages.

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*The Story of the World—
Famous Israeli Arts and Crafts School*

BEZALEL'S 50th ANNIVERSARY

By ALFRED WERNER

MANY Americans may still recall the last visit paid to this country, a quarter of a century ago, by Professor Boris Schatz, founder of the Bezalel School of Arts and Crafts, and, subsequently, of the Bezalel Museum, both in Jerusalem. Schatz toured the United States in the interests of his Palestinian institutions. Towards the end of 1931, he and his son (appropriately named Bezalel) had jointly exhibited their works—oils as well as carvings in wood, ivory, stone, and sculptures in metal—at the Temple Emanu-El in San Francisco. The old gentleman did not feel well, but the son, believing his father not to be dangerously ill, proceeded to Kansas City to stage a one-man show. Professor Schatz, too, traveled eastward. Arriving in Denver, he entered the Beth Israel Hospital, where he died of thrombosis on March 22, 1931, at the age of sixty-nine.

Older Americans may even remember the 1914 exhibition, staged by Zionists and lovers of Jewish art at the Madison Square Garden (then at 26th Street and Madison Avenue). Schatz had brought some of his own works as well as the products of his students to the United States, and replicas of his bas-reliefs and statues, as well as jewelry made at Bezalel, were sold to the many visitors who thronged the exhibition hall.

The Bezalel school was opened fifty years ago in Jerusalem. It became world-famous and the name of its founder will live forever because he was an inspiring pedagogue, a keen seer, and a great idealist.

Boris Schatz was born in a small town near Kovno, Lithuania, in 1866, he studied art first in Vilna, then in Paris. Following a call to Sofia, the Bulgarian capital, he became court sculptor of Prince Ferdinand at the age of thirty. He was also one of the founders of the Bulgarian Academy of Fine Arts.

But his heart belonged to, and longed for, the Holy Land. When he was a boy, his father took him to a local inn to see pictures of Jerusalem that were being shown by a *maggid* (preacher) from Palestine. In 1906 he left Bulgaria, and his remunerative positions to settle in the Land of his Fathers. In later years he talked of an experience as a youngster which had a powerful influence on his development:

"I still remember the pain when I saw a little carved box upon which was a sort of potato-shaped figure with the inscription 'Tomb of our Mother Rachel.' There was also a picture of the Wailing Wall. I swore to myself that as soon as I was grown up I would go to Jerusalem and draw the sacred places so beautifully that all the Jews in the world would be delighted with them."

A few years before his removal to Palestine, Schatz met his friend, Theodor Herzl, and outlined to him his bold scheme to awaken the creative urge in the Jewish colonists in the Holy Land and make Eretz Israel a center of the arts.

"I approached the man who had the courage to tell the whole world openly what he felt," he related, "and who had the power to attempt to realize his ideas. I spoke to him of my ideals with glowing enthusiasm for a full hour. He wanted to be informed about every detail. His handsome presence inspired me. Upon his majestic brow there were deep thoughts to read, and in his sorrowful eyes was the noble Jewish soul, the soul which

gazes upon a fantastic world and yet beholds the bitter reality of today. And after I had finished speaking I wondered with beating heart: What answer will he give me?"

"'Good, we shall do that,' he said, quietly and resolutely, and after a brief pause he asked: 'What name will you give to your school?'"

"'Bezalel,' I answered, 'after the name of the first Jewish artist who once built us a temple in the wilderness.'"

"'A temple in the wilderness,' he repeated slowly, and the beautiful sad eyes seemed to look into an endless vista, as though he felt that he would never see it himself."

Herzl died prematurely in July, 1904, two years before the Bezalel School was opened with funds collected from all over the world. Schatz and his associates—well-known, if rather conservative artists like Hirszenberg, Krestin, Lilien and Pann—endeavored, as they put it, to



An Exhibition Room at the Bezalel Museum

propagate "the domestic art industry in Palestine with the object of offering the young, healthy element of the population an inducement to remain in the country, and making it desirable for new immigrants to settle there." In other words, they fostered the development of the arts and crafts. The principles adopted by the founder of the school were most reasonable. Schatz, the humanitarian, was appalled by the conditions of living and working he had seen in the industrial centers of Europe.

"There is no lack of art," he said in proclaiming his philosophy, "but there is a lack of bread and freedom. The unfettered mind of man has invented clever machines and the machines and factories have turned man into an unthinking slave. The machine has estranged him from the beautiful world of nature. It demands from the laborer neither thought nor understanding, but his flesh and blood. It has even robbed him of his last consolation, the pleasure of creation, for in the factory he never creates a complete article, and often does not see how it looks when finished. He has only one task—to hurry after the machine with maddening speed, to drive it onward, and to be always on guard that it does not tear his fingers away. The factory poisons the workman with its foul air, it petrifies his soul by its cold precision, it shortens his days by its cruel haste . . . In modern manufacture there is no individual taste, because the workman has been robbed of it."

Schatz made the artisan learn to employ the simplest of tools, thus obviating the necessity of working with expensive instruments and of using much space. In most cases, the Bezalel students and graduates were part-time artists and artisans, devoting their other time to tilling the soil. But the skills they acquired enabled them to fill in their leisure profitably with the domestic arts. Bezalel purchased the raw materials for the lowest possible price, insisted on high quality of the finished goods, and sold them to tourists or shipped them to shops and stores in Europe and America.

But it would be unfair to remember Bezalel solely as a factory for souvenirs produced for tourists. Bezalel aroused enthusiasm for art in thousands who had

never before had contact with art: it made the community "art-conscious," even though on a relatively low level. In addition to instruction, it provided needy students with food, lodging and even pocket money.

Professor Schatz created a museum along with the academy, but for many years it was of little consequence. In

fact, there was only one precious item among all the doubtful objects hastily and indiscriminately thrown together in a laudable effort to acquire a "collection." This was one of Jozef Israels' last and most important self-portraits. When he completed it in 1909, the 85-year-old artist informed Schatz that he had been offered 25,000 francs for it. The Profes-



Examples of Bezalel Jewelry

sor could choose between accepting the painting, or the cash proceeds of its sale. Schatz decided on the picture. "We are not so rich," he wrote, "that we can afford to ignore the offer of a painting of yours, but not poor enough to prefer a sum of money instead."

In 1920, Schatz found an able assistant in the person of young Mordecai Narkiss, an immigrant from Poland who wished to become a farmer. But Schatz, admiring his education and interest in art, made him his associate. The two worked together for several years, and in 1925 they

were, at last, able to open a Museum in the modern sense of the term. They had acquired a house which, however, had to be repainted and refurnished. They did all the work themselves.

Today, the Bezalel Museum is located in a picturesque former Arab mansion, too small by now to house adequately the art collection (which grew rapidly in the last twenty years), and the astonishingly well-stocked library. It goes without saying that all the well-known artists of Israel, as well as the country's younger talents, are represented at Bezalel. But

the Museum refuses to be limited to artists or works of art of a single country or a single period. Whether or not it will ever own Titians or El Grecos—it owns, so far, a precious Magnasco, several works by minor Italian and Dutch masters, and a fine Sisley—it will never cease to make an effort to provide Israel with samples of all schools, all epochs, all regions, regardless of the artist's racial or religious background, or his subject matter. The Museum is proud of its collection of Jewish ritual art, among them a European Hanukkah lamp of the thirteenth century, a very rare specimen of an earthenware lamp made in Libya, and a menorah dated 1574, in a Renaissance style still mixed with Gothic elements.

The visitor to Jerusalem should not miss the opportunity of seeing the Bezalel Collection. The building is easy to find—the giant seven-branched menorah, towering above the center of the main building, can be seen from a considerable distance and has become a landmark of the city of Jerusalem. Nor should the tourist miss seeing the Bezalel Academy next door, in a building remodeled two years ago. The present head is Mordecai Ardon-Bronsteen, a well-known painter, whose 1952 exhibition in New York was a great success (an oil of his was acquired by the Museum of Modern Art).

The work done at the New Bezalel is now bringing its first dividends. For a long time Israel's artists clearly fell into two groups: the older ones, who had a sound European training, and the younger group, whose education was broken up by Nazism and wars. A third group has, in the last few years, received a schooling at Bezalel equivalent to good European standards and is now coming into its own.

When I visited the school some time ago I noticed that the staircase and walls of the building were lined with sketches, pastels, posters, book jacket designs, designs for stained glass windows, and examples of various types of artistic lettering in both Hebrew and Latin script. I saw richly burnished copper, brass, silver and gold objects produced in Bezalel's metal working classes. Many of the delightful luncheon sets, scarves, and kerchiefs, some with Oriental patterns, others with European abstract designs, which are for sale all over Israel, have



New Lettering For Printing Designed by Bezalel

been hand-loomed, and hand-embroidered by the clever hands of Bezalel students, many of them women, and some of them recent immigrants from Arab lands. To me, the most important contribution of today's Bezalel seems to consist of its influences on the designing, binding and illustration of books, and on the artistic re-creation of the letters of the Hebrew alphabet. Indeed, Hebrew calligraphy is no longer a neglected field, and most of the distinctive, new type faces and Hebrew letterings which have appeared in recent years can be traced to Bezalel School.

It was a true pleasure to see the young men and women in the studios, creative and obviously enjoying the fascinating work they were doing. I found out that about 50% of the Bezalel students enter the teaching profession. While this choice of career is an admirable one, it is yet somewhat regrettable that so many of the graduates of the most advanced art school in Israel should limit themselves to teaching arts and crafts in elementary and secondary schools. Their decision, I was told, is often dictated by necessity. The shortage of raw materials with which to work—wool and threads, metals, woods, paints, even paper, make it difficult for a craftsman to create and lay aside a stock of his works for the market. Beginners find it almost impossible to find sufficient funds to finance their work.

Israel is still a "young" country, artistically speaking. When Schatz moved to Palestine a half century ago he encountered not art but poverty and misery. There was deep dust on the roads, and very little vegetation. Yet he was thinking of the beauty that nevertheless could be created there. Schatz founded his school in a virgin land at a time when most of the relics of ancient Hebrew arts were still waiting to be excavated. For years he and his associates were obliged to confine themselves to teaching the Bezalel pupils to imitate the silver filigree work and carved olive wood objects of Yemenite craftsmen who had settled in Palestine around 1900.

But wasn't art merely a luxury in a land infested by malaria and made unsafe by marauding Arabs, a country in which fifty thousand Jews were living frugally and surrounded by people anxious to get rid of them?

The proper answer to this question was

given, not by Professor Schatz, but by Meir Dizengoff, a self-made man who created both the city of Tel Aviv and its remarkable museum. In a memorandum found among his effects, this pioneer dealt with the philosophy that had driven him to stimulate his nation's interest in literature, music, and the fine arts:

"We are building our country in a manner common to the rest of mankind . . . Possibly our progress would be less impeded were we endowed with a better balance of values . . . possibly, if we considered the world from an artistic viewpoint, we would recognize it as a creation of beauty, and not as a kind of vale of tears in which we struggle and flounder. That beauty would be our consolation during life's transient moments of trouble. To develop a feeling for the beautiful is one of our most urgent functions, even though we have socially attained our maturity. Indeed, at that very time we must shoulder this responsibility and never may we shirk it."

Bezalel thrived before the First World War, was completely disorganized during 1914-1918, and functioned again during the twenties. But by 1930 the school had lost a great deal of its original fervor and its former importance. It had to be re-organized, along modern lines, and after Schatz' death in 1932 this gigantic task

fell upon Joseph Budko, a pupil of the modern German schools.

Today, Boris Schatz is no longer considered a great artist. In his works the excessive pre-occupation with extraneous detail diverted the artist, and diverts the beholder, from the aesthetic aims of sculpture. Unfortunately, he saw sculpture as three-dimensional painting, and he erroneously sought to achieve the maximum of emotional effect by concentrating on photographic realism and mechanical perfection whereas the next generation came to realize that massiveness and simplicity were the sculptor's means, that he had to achieve his goal with a minimum of naturalistic descriptive elements, and a maximum of emotional pitch, produced by "omissions" and "exaggerations."

But Schatz has his great monument in Bezalel, and the world salutes that monument on this, the fiftieth anniversary of its founding.

The photographs to illustrate this article were furnished by the American Fund For Israel Institutions, the notable organization which supports Bezalel and other institutions.

SHOLOM ALEICHEM IN ENGLISH

THE works of the late Sholom Aleichem, translated from Yiddish into English, are now becoming more and more popular with the American reader. The latest addition to the translated works is a volume, "Selected Stories of Sholom Aleichem," published for the first time by Modern Library. The volume carries an introduction by Alfred Kazin explaining Sholom Aleichem to the English reader.

Although it is difficult to translate Sholom Aleichem's work into English because of the many specifically Jewish idioms and expressions which are characteristically Yiddish, the translators have done a very good job. Those who cannot

read Sholom Aleichem in the original will easily understand why he is considered "the Jewish Mark Twain."

Random House, publisher of the Modern Library, has just issued "The Diary of Anne Frank" in the dramatized form which is enjoying such a tremendous stage success in many countries. The play is based on the diary of a Jewish girl who, at the age of 15, died in a Nazi concentration camp. Although it deals with Nazi barbarism, it is playing successfully in six cities in Germany, and also in Austria, Switzerland and other European countries.

—BORIS SMOLAR.

In last month's installment, Dr. Levinthal recalled his introduction to cheder education and the exuberant activities of the young Zionists.

PART 2

SOcial gatherings were utilized by the Zionists constantly for effective propaganda purposes. Our "Aids of Zion" and the companion girls' organization, "Daughters of Zion"—both made up of zealous and enthusiastic youngsters—also adopted this procedure to win additional members for our groups. Concerts, dances, raffles and other such means were frequently used.

One such social gathering, a musical evening, of which I was chairman of the arrangements committee, has left an indelible impression on my mind—and for a very good reason, as the reader will soon realize. This happened a few years later than the incidents previously described, in fact, the date—March 5, 1905—has become a memorable one for me.

I knew for a number of years a young girl, very pretty, who loved the piano, and who—though I was no musician at all—I knew to be a good pianist. As chairman of the committee, I invited her to play a solo that evening. She declined, for she was too shy to play in public. But I was persistent. I told her that I would not take no for the answer, and that I would call for her on the evening of the affair. I did call and succeeded in persuading her to come with me. In gallant fashion, I introduced Miss May Bogdonoff who would play for us a Chopin waltz. The audience responded to her rendition most appreciatively, and applauded for an encore, which she gave. The interesting fact to note was that on the very next morning at high school, both this girl's friends and my friends came to each of us to tell us that they understood we were engaged. They did not guess wrongly, for that date marked the real beginning of a lovely friendship which culminated in a blessed union. To this day, we gratefully celebrate the date of March 5, and listen with great pleasure and fondest memories to her playing once more that same waltz of Chopin.

I keep wandering in my memories. My mind goes back now several years, when I was much younger, in order to portray the way of life of many of the Jews of the community at that time. We must

Early Jewish Life in Philadelphia and the Charming Story of his Marriage Told by Dr. Levinthal in—

REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

remember that most, or nearly all of the Jews living in the southern section of the city—the real Jewish section—had but recently immigrated to America. Even most of the young people of that day were born in the East-European lands. They brought with them the European pattern of Jewish life, its folkways and thoughts, and these reflected themselves in many ways.

Atlantic City was then—as it is now—a popular summer resort for our people, and I remember that when I was quite young, father and mother and the children would spend several weeks at the resort. Not only did the folks love ocean bathing, but they had the belief quite current then that salt water bathing had a curative effect on almost everything that ailed one.

I need hardly remind the reader of the type of bathing suit in vogue 50 or 55 years ago—the men wearing the long bathing shirts with sleeves and the trunks that covered the ankles, the women displaying full blouses and long skirts and stockings. Yet quite a number of the Jews could not reconcile themselves to the idea of a Rabbi appearing in a bathing suit on a public beach—and worse than that, bathing at the same time and in the same place that women were bathing.

In the downtown streets of Philadelphia, the report made the rounds, *der Rov bodt sich mit veiber*. "The Rabbi is bathing together with women!"

Of course, many saw the humor in the complaint, but to quite a number this kind of mixed bathing seemed incongruous and out of keeping with rabbinic behavior. Father took no note at all of these complaints and continued his usual procedure of ocean bathing. Sainly mother, however, took it to heart. She was very sensitive to possible criticism and always went out of her way to avoid the slightest cause for fault-finding. In fact, that was one theme she tried to impress upon us, her children, that just be-

cause our father was a Rabbi we must be especially good, since anything unworthy of us would reflect upon him. It actually pained her to hear the criticism of father's bathing, and I am sure she lost much of the pleasure of the family's ocean visits. And so when father was making his way into the water, ducking the waves, mother would summon us to stand guard around him, to serve as a protection wall and to see to it that no woman *chas v' sholom* (heaven forbid) should come near him. For strange as it may seem, there were women, who, either because they did not know of the criticism or because they saw nothing wrong in such action, would actually come close to father as he waded in to give him a friendly welcome and the encouragement to "come in, the water is warm!" Mother was always ready to marshal the children when she noticed the approach of such a friendly female.

But folk habits and ideas do give way to newer concepts with which they come in clash, and within a year or so, all talk about father and mixed bathing disappeared, and mother could enjoy her ocean bathing fully.

Although mother, of blessed memory, passed away more than twenty-five years ago, I am certain that many of my readers still remember her, and that those who do will recall her saintly character and unique personality. She was a *Rebbetzin* by birth, having been brought up in Wilna, the daughter of one of the Rabbis who served as *Dayan* (Rabbinic adjudicator of Jewish law) in that historic city. She had a high conception of the rabbinate, and felt that the wife of a rabbi must also sacrifice her individual life for the people of the community: they must be made happy, they must be made to feel that they and their welfare were her concern.

And so friendliness, above all, was the major characteristic of my mother's personality. When anyone entered our home—the ringing of the bell was unnecessary since the front door was always open—whether he was a friend or a stranger, mother always greeted him with a warmth that instantly made even the stranger feel at home. “*Vos macht ihr?*” (“How are you?”), was her immediate greeting. “*Vos macht euer veib und kinderlach?*” (“How are your wife and children?”) she would continue, taking a chance that the stranger has a wife and children. And if we would tease her by saying that the man might not be married, she would merely reply: “Well, God willing, he will have a wife and children.” And whether it was meal-time or long after, invariably came another question: “Have you already eaten?” He did not have to say no, but a mere gesture would instantly prompt her to insist that he sit down at the dining room table and to partake of some food that was brought for him.

A remarkable patience was also one of mother's traits—especially in relation to my father. She would never interfere in his work or in what he felt to be his duty, no matter how it inconvenienced her. Father was never a man of routine; he was unable to follow a set hour for his meals. Often he would be in his study talking to people, and the hour for lunch had long passed. Mother would then enter and ask him to please “come to eat.” He would reply, “In a moment,” but a half hour would pass, and he would continue his conversation. The same procedure would be repeated several times before the session ended and he finally came for his meal. Even then, if one entered during his lunch and needed advice or an answer to a question, father would not permit the man or woman to wait for him, but would leave the table. While this must have been a strain on mother, she never lost her patience—though in later years, she would mildly complain. As a matter of fact, I never remember mother showing any evidences of anger. When she did feel irritated, she would walk about humming a melody, and when we heard her doing this we knew that something displeased or hurt her.

Mother had a fine sense of humor. I remember that when we would visit my parents during the summer in Atlantic

City, and we would go for a walk on the boardwalk, father and I would generally walk together, discussing things of mutual interest, while mother and my wife would walk together following us. Father was so well known by the promenading people that again and again they would point to him or turn to give him an extra glance. “*A behr geht,*” (A bear is walking”), mother would jokingly remark to her daughter-in-law, as if the people's stare would remind her of stares caused by an unusual sight. Her sense of humor and her readiness to smile served her well in the difficult conditions of the rabbinate, especially in the early decades of their rabbinic experience.

* * *

Of the almost anarchic conditions in the religious life of the Jewish community in Philadelphia more than a half century ago, the following incident is a good illustration. From the very beginning of his rabbinate, father tried hard to bring some order into the chaotic conditions

that existed in the field of *kasbrut*. He finally succeeded, with the help of the leading representatives of the orthodox congregations, in organizing a city *Vaad Ha-kasbrut* to supervise the slaughterhouses and the stores that claimed they sold *kosher* meat. *Mashgichim*, or supervisors, were engaged whose duty it was to visit these stores at will and examine the meat sold. If unfavorable evidence was found, or if there was cause for suspicion, the butcher was summoned to see father, who discussed the evidence with him and warned him to be more careful. When these warnings were disregarded, father would have a statement posted on the bulletin board of every synagogue, announcing that this butcher and his store were no longer under the *Kasbrut* supervision and that observant Jews should therefore refrain from patronizing them.

One butcher who was thus penalized determined to challenge the authority

A PRIZE ISRAEL STAMP

AN ISRAELI stamp, telling the dramatic story of seven years of independence, has won a non-sectarian religious award.

The prize-winning commemorative postage stamp depicts the emblem of the State of Israel with the seven arms of its Menorah lighted, symbolizing the completion of seven years of independence. Against a predominantly green background, two olive branches, symbolic of peace, border the Menorah which is enflamed with warm orange lights. The extra-large stamp, subtly shaded and beautifully executed, bears the word “Israel” both in bold Hebrew and in straight, clean English lettering. Mr. G. Hamori, of Tel Aviv, is the designer.

“The Collectors of Religion on Stamps Society,” a predominantly American group, has presented an award to Israel for this postage stamp. It has been chosen as having the best religious design based upon a Jewish theme.

Last year this organization decided to originate a series of awards for the most inspiring religious designs on stamps during 1955. Awards were to be given for Catholic, Protestant, Jewish and inter-

faith themes. Approximately 500 members of the stamp society voted. Nominations were open to every country. Not only did Israel walk away with the final award, but the majority of stamps nominated for the Jewish theme award were Israeli.

Perhaps it is inevitable that the Jewish state should win the Jewish award. Jewish themes on Israeli stamps are the rule rather than the exception. Furthermore, in some countries—like the United States—religious subjects on stamps might be interpreted as a violation of the church-state separation principle. The only U. S. stamp which has been described by the Post Office as displaying a frankly religious subject was issued in 1948. It tells the story of the famed four Chaplains who sacrificed their lives for the crew of the steamship “Dorchester.”

According to a stamp society spokesman, collectors of religious stamps look for something more than the conventional religious designs in selecting a winner. For example, the award for the best Protestant design will be presented to the Catholic state of Monaco for their stamp of Albert Schweitzer.

which the Rabbi and the organization assumed. On a certain Friday, late in the afternoon, when we were already beginning to prepare for the Sabbath, a sheriff's assistant appeared and handed father a warrant for arrest on the ground of criminal libel. The butcher deliberately arranged for the warrant to be issued on Friday late afternoon, so that father would not be able to supply the necessary bail and thus be forced to spend the Sabbath in jail. Father had to think quickly. I remember that I was rushed to a dear friend of father's—a Mr. Benjamin Finberg, a successful real estate broker on Walnut Street, and to urge his immediate help. Mr. Finberg instantly accompanied me home, and as soon as he heard what happened he took the sheriff's representative aside, whispered, took something from his pocket and shook the man's hand. The warrant was served on Monday. That Sabbath afternoon father was scheduled to preach at the Keshet Israel Synagogue on Lombard near Fourth Street.

I should note that in those years and until recently sermons were not preached during the Sabbath morning service, but in the afternoon, preceding the *Minchah* prayer. The sermon then was not just a twenty or thirty-minute interpretation of the weekly portion of the Torah but a learned disputation of Jewish law which the Torah portion inspired. It lasted an hour, and often much longer, and only towards the end would it present some appropriate lesson for the needs of the day.

The sermon at that time appealed to the learned among the laymen, who enjoyed this intellectual reminder of the intricacies of the law which they once learned. Many, who were not as versed, also heard father's sermons because he had the true preacher's gift of popularizing even the most difficult theme. It must also be noted that sermons were not preached on a regular weekly schedule. Whenever father thought it was necessary, when he had something urgent to say, he would have a regular printed form posted on the synagogue wall announcing that on that Sabbath afternoon, at a specified hour he would deliver a sermon in this or that synagogue. For father being the rabbi of most of the congregations, he would arrange to preach in all of them in alternate fashion.

The news of the attempted arrest of father quickly spread among the worshippers in all the synagogues that Sabbath morning, so we were not at all surprised to find the synagogue filled to overflowing long before the scheduled hour for the sermon. All this happened when I was only about 15, yet, I remember father's opening and rather dramatic

sentence: "Here stands before you on this Sabbath *an arrestant*, "a rather difficult word to translate into English, for it implies one who was arrested because of a criminal act. With fine oratorical skill, he portrayed the chaos existing in the Jewish community life and the need for religious organization and discipline, and, above all, the recognition of religious

LETTER TO THE "REVIEW"

The following is a response to a letter published in the REVIEW from a lady who had unhappy childhood memories of anti-Jewishness in her native England.

I HAVE the privilege and pleasure of receiving the *Brooklyn Jewish Center REVIEW* each month and enjoy the many inspiring and educational articles and Dr. Levinthal's "Just Between Ourselves."

I was greatly interested in a letter which appeared in the April issue signed, "V.D." I have not the slightest doubt that "V.D." experienced the insults she writes about when she lived in Swansea, England. I do not question the authenticity of her personal experience. I am, however, prompted to write because I do not want you or your readers to accept her experience as something that happens all over England. This, of course, is not true.

I was born and brought up in Manchester, England, which city has quite a large Jewish population. I went to the Manchester Jewish Free School, later a public school. In Manchester, Jewish boys and girls go to Jewish schools, Catholics go to Catholic schools and Protestants go to Protestant schools. In our school there were several children of the Christian faith. At eleven o'clock—when all children received an hour's religious training—the Christian children went to another room where they received the religious training of their own faith.

About sixty years ago, when I went to *cheder*, I learned how to *daven*, and could recite almost the whole prayer book from memory by the time I was *Barmitzvah*. Unfortunately, however, if I had to depend upon the *cheder* for my general religious training it would have been nil. It was in the Public School that we were taught Bible, Religion, Hebrew Grammar, Holidays, etc. The schools were open for one hour every Sunday morning, in ad-

dition to the one hour a day, for religious training. When the holidays came along we were imbued with the ideals of the festivals.

In my day we did not have summer vacation as children do here. The schools were closed before Rosh Hashanah and were not opened again till after *Simchat Torah*. A large room was set aside in the school building for the High Holy day services which were free to all who could not pay.

We had both Jewish and Christian teachers, and on winter afternoons—in England the days in winter are much shorter than in the United States—the teacher would say about 3:30 P.M. (school was not over till five o'clock as we had two hours for lunch, except on Fridays), "Those boys who are mourners and have to say *Kaddish* are excused to go to the synagogue."

I think if "V.D." will inquire she will find that right here in the United States there are Jews in smaller towns—as in Swansea—who are ostracised and insulted not only in Public School, but in our higher schools of learning and in the business world as well.

It is really too sad to think that the children had to suffer because her father wanted to take revenge on Judaism for the sins of a few bigoted anti-Semites. We have had this sad experience throughout our history, but thank God, the rank and file of our people remained loyal and true to the faith of their fathers in spite of fire and sword and the most bitter persecutions. It was always the weak-kneed Jews among us who fell away.

"V.D." feels proud that her father, before he passed away, asked to be buried in a Jewish cemetery. Unfortunately we have too many Jews who live as "*Goyim*," but who want to be buried as Jews. What Judaism needs are live Jews, not dead ones.—RABBI JOSEPH H. PAYMER.

authority which, in the old world, preserved our religious way of life.

The case of the Butcher vs. the Rabbi became the *cause celebre* of that year, and the English press featured it in all details. Christians as well as the Jews became interested in its outcome, but it actually never came to trial. The butcher evidently could not stand the shame and censure that were heaped upon him from all sides and he withdrew the complaint.

Father's leadership and constructive work were beginning to be appreciated by the mass of his congregants. When my youngest brother, Cyrus, was born, the leaders of the various congregations participated in the festivities of his *Brit melah*. Indeed, all family celebrations were then community celebrations, and this event was no exception. Leading rabbis and prominent leaders from other cities also came to honor our parents. And of course speeches were the main order of the day on all such occasions. The great and popular orator, Rev. Zvi Masliansky, a devoted friend of the family, was also present, and all were eager to hear him. As a climax to his address, he suggested that those present give evidence of their appreciation of father's service by purchasing and presenting a home to him.

This was a novel idea in those years, indeed, the first such instance on record among the orthodox Jews in this land. The proposal met with hearty approval, and instantly the responses came in rapid succession. Several thousand dollars were there and then pledged. At the same time a committee was formed to bring the proposal to the entire community, so that the necessary sum could be secured. It did not take long before the spacious house at 716 Pine Street was purchased. The dedication services which marked the family's entrance to their new abode lasted an entire week, and the leading rabbis of the country took part in the different programs arranged for each day of that week. It was in this house that father and mother spent the major portion of their lives, a house which has become a familiar and an almost historic landmark in the life of Philadelphia Jewry.

One of the very important functions of the traditional Rabbi was to adjudicate legal disputes that arose between people.

It was not regarded fitting for Jews to go to civil courts to settle such disputes. Jewish law was still recognized as the valid authority to guide people in all differences, in family matters and business relationships. In fact the disputants could choose whether they wanted the decision to be strictly according to the Talmud and *Chochan Mishpat*—the section of the *Shulchan Aruch* (Code of Jewish Law)—rely on father's personal judgment as an arbiter of the case. His clear judgment in analyzing the differences in the disputant's claims, his logical thinking and his mastery of Jewish jurisprudence quickly won for him a great reputation so that hardly a week passed without people coming to him for a *Din Torah*—a Jewish adjudication of their difficulties. These were not always small or petty cases, but often the settlement of claims that involved many thousands of dollars. But there were also unique, almost freakish, cases. One deserves to be retold. The daughter of a prominent orthodox rabbi in New York—whose reputation for learning and piety was known throughout the land—was married to a young rabbi, the son of another well-known rabbi in a large western city. I deliberately refrain from mentioning their names because of the oddities of the situation, though I am certain a number of the older people of Philadelphia still remember the details. The marriage was arranged by friends of both parties. One of the conditions of the union which the groom insisted on was that the bride must promise to put on a *sheitel*, or *peruke*, immediately after the ceremony. The groom was very pious and he felt this was essential for his wife's salvation and for his own happiness. The bride, who, it must be admitted, was no longer young, readily agreed to this provision.

The marriage took place, but weeks passed and the wife had not kept her promise though she gave plausible excuses. Finally the husband suspected she had no intention of acquiring a *sheitel*. He left her and insisted on a divorce. By mutual consent, they agreed to bring the case before father.

I remember those long sessions which lasted for days and into the nights. What impressed me then, though I was still young, was that the wife's father, a venerable rabbi with the long yellow beard, known as an uncompromising

fighter for the established orthodox regime, was a pleader in behalf of his daughter. "Such a beautiful head of hair to be shorn? What impudence to demand it!" he kept shouting. It must be admitted that though the wife-defendant could not participate in a beauty contest, the one attractive feature she did possess was beautiful blond hair. And the correct way for a pious woman to wear the *sheitel* was to have all her hair shorn before she affixed it on her head. This same rabbi, who was very intimate with our family and who of course stayed in our home, during the hearings, approached me one morning, stroked his palm over my cheek and questioned me: "*Yisroel, du ragirt sich?*" ("Israel, do you shave?") I recall my embarrassment, for I had just begun to shave my adolescent hair growth. Shamefacedly, I had to admit my guilt, and I know that he must have been keenly disappointed with me.

Father kept arguing with each side to give in for the sake of *shalom bayit*—the preservation of family peace, but both parties remained adamant. He postponed rendering a decision several times and each time made them return to their homes, hoping that meanwhile they would find a solution. I am sorry that I do not remember how the matter was settled, for after one such postponement they never returned for the verdict. I have a feeling that both parties began to realize that father was stalling and that they would have to make their own decision.

Father was a staunch believer in the value of Jewish education and the importance of every cultural endeavor in behalf of the young and old. He was convinced that if there was a future for Jewish life in the new American environment, it could be safeguarded only through a knowledge of and an appreciation of the Jewish cultural and spiritual heritage. I have already mentioned the Talmud Torah which he was influential in organizing. So, too, in later years, he founded a more advanced school for boys who graduated from the *Talmud Torah*—the *Yeshivah Mishkan Israel*. There was at that time a Hebrew Sunday School Society, organized among the German Jews to establish Sunday Schools for the benefit of boys who did not attend a daily Hebrew School, and especially for girls who had no opportunity to receive

a Jewish education. These were to gather for a few hours on Sunday morning for instruction in Jewish history and religion. I recall two such schools, one at the Touro Educational Building, on Tenth and Carpenter Streets, and one in a hall, usually used for weddings and social gatherings, on Eighth Street, between Lombard and South.

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Though such schools offered a minimal educational program, and though their sponsors were those of the up-town, German-Jewish element, father gave them his blessing and encouragement. He was very happy when both my sister and I volunteered to be teachers in one of these schools, he would often tell us what we should teach and he was always interested in hearing of the progress we were making. Particularly gratified was he that these schools attracted large numbers of girls as pupils. He realized that the community was not yet ready to understand the need of intensive Hebrew education for girls, and he was glad that these Sunday Schools were making a beginning in moulding Jewish opinion towards a realization of this great necessity. Sister Lena, still remembered by many Philadelphians though she died when quite young, was thirteen months older than I. She never went to a *cheder*, but was one of the first group of students at Gratz College (then in its infancy), and so was qualified to instruct young children.

We taught at the Eighth Street school, and though all the classes met on the one floor in the large hall—and there must have been several hundred children—the order and discipline were perfect. This testified to the interest of the children, the devotion of the teachers, all volunteers, and particularly to the principal—a Miss Newhouse, as I recall, a most capable pedagogue and an intensely faithful Jewess. The principal would invite speakers to address the entire school during the assembly period at the close of the session. Often she would also arrange to have some of the teachers deliver these addresses. I recall the joy in having received such invitations several times, for it gave me an opportunity to speak to an audience, an experience I have always appreciated. As this was a modern school, conducted by those long Americanized, it was not required that boys keep their

heads covered during the sessions. Hebrew was not taught, so this did not become an issue and some wore their hats while many did not. The speakers who addressed the assembly, as I recall, always stood with head uncovered. I remember the advice which father gave me when I was preparing my first address there, "When you mention the name of God cover your head with your hands." And then he told me that that was the custom of the sainted Sabatai Morais, the beloved spiritual leader of the Portugese Congregation Mikveh Israel, when he appeared on an occasion which required his speaking with uncovered head. I followed father's advice, and recall that my action won the approval of the principal.

Gratz College, too, received father's enthusiastic support and cooperation, though it represented an innovation in the field of Jewish education unknown at that time in the East-European lands. Its purpose was to offer young people of high school and college age who never had any Jewish instruction a systematic modern education in Hebrew, Jewish history and religion. I recall the frequent visits to our home of the Rev. Henry Speaker, the devoted principal of the college, and Arthur Dembitz, the instructor in history and one of the most lovable personalities one could possibly meet. They would discuss with father the program and the needs of the school and especially the ways and means of attracting the young people as students.

* * *

Every opportunity that came to father to educate the Jews was eagerly grasped by him, for he was convinced that in education alone lay the hope for a meaningful Jewish life in America. The idea of a Friday night lecture series, such as is in vogue today in so many synagogues, was totally unknown among the Jews who had recently immigrated to this country, but father quickly realized that Friday nights, after the Sabbath meals, could be utilized to spread a knowledge of the Jewish past and Jewish ideals among the masses who had no opportunity to learn or to study. The Touro Hall of the Hebrew Educational Building was a large and spacious auditorium and father got permission to use it for a series of Friday lectures during the entire winter months. These were not sermons that he delivered, though at times, when special

occasions or needs arose, he did utilize the sermonic approach; they were lectures in the truest sense of the term, in which he discussed the lives of the great heroes, prophets and sages who fashioned Jewish life, the important historic events, and the greatness and uniqueness of the teachings of the Bible and the Talmud. Though Touro Hall was not in the heart of the Jewish section—in fact quite a distance from it—the auditorium was filled every Friday night with men—and even some women—all eager for Jewish knowledge. There was no religious service in connection with the meeting, only the address, which lasted at least an hour. This was not an easy assignment for father, for he was usually exhausted by his heavy week-day burdens; and to make matters worse, it was quite a distance to walk from our home to Tenth and Carpenter Streets, particularly when the weather was very cold, when it rained or snowed. But neither weariness nor weather ever kept him from appearing for his address.

Dr. Levinthal's memoirs will be continued in the next issue of the REVIEW.

A EUROPEAN EDUCATIONAL PLAN

A SERIES of proposals for Jewish inter-community cooperation in religious, cultural and educational work was made in Paris in a special report issued by Alliance Israelite Universelle, the American Jewish Committee and the Anglo-Jewish Association.

The report is based on a five-country survey sponsored by the three organizations following a consultative conference held by the organizations in London last year. The survey had been conducted in France, Belgium, the Netherlands, Italy and Switzerland.

The survey had disclosed the need for more suitable textbooks and Jewish cultural material for children, and the report suggests the establishment of a central European body of educational experts to aid creation or adaptation of such materials. The report notes "fundamental weaknesses of most Jewish youth groups" and proposes that programmatic aids stressing Jewish content be drawn up for such groups.

Mr. Hoffman, a New York manufacturer, has made a number of visits to Russia and the following article is from an unusually discerning and realistic address on the U.S.S.R. delivered before the Rockaway Rotary Club. Mr. Hoffman is a member of the Brooklyn Jewish Center.

**"Russia is a Greater Threat to us Than Ever"
Because of its use of Education**

A REPORT ON THE SOVIET UNION AS A WARNING

By S. L. HOFFMAN

DO not claim to be an authority on the Soviet Union. I doubt if anyone is. I only claim to be a little less ignorant because of my many visits there since 1921. My last visit, just concluded, left me with some powerful impressions.

Russia is an awakening giant, a nation of contrasts and inconsistencies. One can say many good and bad things about the Russians. Almost anything you might say about them is the truth.

One thing must forever be borne in mind if one is to attempt to understand and evaluate the Russians. It is this: Every person under 50 years of age in Russia today *has known only the Soviet and Communist form of government.* The child who was ten years old in 1917, when the Russian Revolution took place, is fifty years of age today and has had Communistic theories, ideologies and suspicions and hatreds pounded into him for the past forty years.

Despite wars and devastation, the Russians have come a long way from the feudal Czarist days. They have built new cities and really great institutions. It is truly remarkable that a nation which less than forty years ago had one of the highest percentages of illiteracy has, and is further expanding, one of the world's largest programs for technical and scientific education.

We are all becoming familiar with the figures: this year the Soviet Union is graduating 130,000 scientists and engineers as compared with our 70,000; Russia claims to have 5,000,000 students in colleges and universities as against our 2,600,000.

Does this mean that Soviet Communism has the answer to poverty and backwardness? Not necessarily. The average Russian worker whom I met in Moscow, Leningrad, Minsk and in the small towns and villages is shabbily dressed (by our standards), eats the simplest of fare and is housed in what we would call sub-standard quarters. (In Moscow it was "explained" to me that Malenkov was de-

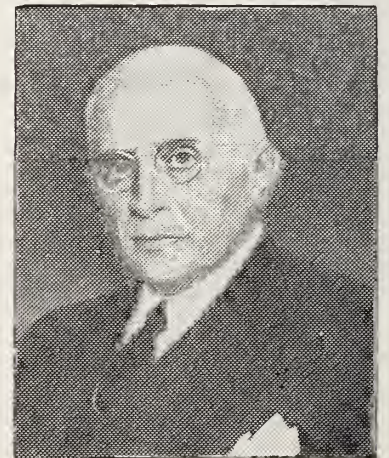
posed because he "wrongly" attempted to shift industrial production toward a greater supply of consumer goods. In the stores I visited I saw some luxury items which were priced far out of reach of the average worker. Even necessities are relatively very high-priced. For example, a woman's outfit consisting of a cotton suit, a hat and shoes costs 50 days' wages; a cheap percale shirt or blouse costs an average of 3 days' wages. (For the more menial workers, like street-cleaners, and janitors, these prices would equal 5 or 6 days' earnings.)

If then, the great Soviet technological advances are not reflected in the standard of living of the average Russian, why the universal interest in education? And believe me there is a tremendous educational activity on every level of Soviet society. Nowhere in the United States, or anywhere in Europe, have I seen so many young people with books under their arms. Every library I visited was overcrowded; many readers stood leaning against the shelves, engrossed in their studies. Many of the libraries have huge new institutions in cities such as Minsk which until a few years ago had no libraries of any consequence. The school week in Russia is six days and the school day is eight hours for students ten years of age or older. Where there is a shortage of school buildings, double sessions are held.

I think the explanation of this feverish interest in education lies in the cleverly planned, long-range scheme of Russia's rulers. A nation that is theoretically devoted to the wiping out of class distinctions is actually building up an aristocracy of its own. This elite group consists of engineers, scientists, mathematicians, doctors, teachers and army officers. This group has all the advantages of an upper class. It numbers about five percent of the entire population and receives from three to ten times as much wages as the average worker. The incentives and rewards to this elite group are very high.

And of course the labors of this group are devoted chiefly to the development of machines, instruments and advanced weapons for the Soviet armed forces as well as the never-ceasing propaganda to keep the populace contented with their hard lot.

So here, I think, is the answer. The only way a worker or a young student can advance himself under this system of government, where free enterprise does not exist, is to master the prescribed, specialized courses of study laid down by the bureaucracy. The entire school system is organized around this purpose. This is why there is a very real danger that Russia may outstrip us in technology. Further, if a student shows a talent for technology or for languages or in the arts, every kind of assistance is given him.



S. L. Hoffman

Incidentally, the stress on the study of foreign languages in every curriculum led me to make inquiries on this subject when I returned to America. My first shocking discovery was that we are a nation of illiterates in foreign languages. Of course language is an indispensable weapon of diplomacy, and in this respect

we are far weaker than any other great power. Here are some of the enlightening figures, comparing fluency in languages between the diplomats in our State Department and those in the British Foreign Office. (And please remember that Britain has a population one-third ours.)

	<i>American Diplomats</i>	<i>British Diplomats</i>
Arabic	3	106
Russian	12	88
German	68	570
Spanish	53	404
Italian	53	252
Chinese	3	39
Japanese	2	51
Turkish	1	21

Now, alongside this pitiful linguistic weakness of ours picture the potential influence abroad of the Russians, who are drilling languages not only into their diplomats, but their engineers and technicians, their army officers, and of course, their propagandists.

This emphasis on all important aspects of education is not hindered in any way by the student's economic situation. In Russia no young man or woman is forced to give up a higher education because of lack of funds. Skilled teachers in the elementary schools and the secondary schools have an important duty to find and put forward the talented student. Every assistance is given him all through his academic career. All the student has to concern himself with is how far his abilities will take him. Apparently the great loss to America of allowing young men and women of ability to forego a higher education because of economic stress is not yet fully realized in this country. I personally know a good many young people of brilliant potentialities, some of whom are employed in my plant, who could have been able engineers or teachers if their careers had been subsidized. No wonder then that Russia's industrialization is growing at a more rapid rate than ours. Of course they are still behind us, but if we are to maintain our advantage we *must accelerate*. As concerns our own needs in the various branches of our economic structure, we already have a definite shortage of scientific technicians and teachers of scientific subjects.

To back up the vast Russian industrial

program there is the ever-growing army of Soviet workers. All women in Russia work. Part of the Communist propaganda to their own people is the implanting in their minds that it is a disgrace not to work. As a matter of fact however, 95% of the women are compelled to work because the salaries of their husbands or fathers is too small to support the family. As a result it is estimated that over 100,000,000 are at work in Russia today.

Meanwhile, it must be remembered that the average Soviet citizen regards Russia's great achievements as his own, and that he accepts his lot without dissatisfaction.

As regards his attitude toward America, the average Russian admires our advanced technology, suspects our motives and likes Americans personally.

Nowhere did I find the kind of discontent which could threaten the Soviet System. We must remember that the Russian people do not have a heritage of freedom—only one of want and suffering. And the great strides they are making is a stimulus not only to themselves, but to the peoples of Asia and the Near East, whose standards of living are ever so much lower and whose daily hardships are so much greater. On my last visit I spoke to as many people as I could and everywhere I found a new enthusiasm—there is a great deal of hope for the future: better living conditions, and new freedom of expression. People whose opinion I respect seemed quite sure that it would not be long before the standard of living would start to climb because the first task of turning Russia from a backward agricultural land into a highly industrialized nation has been accomplished. I, for one, think this is possible, and this means that Russia is a greater threat to us than ever.

Don't forget that a higher standard of living does not mean the same thing to a Russian or an Oriental as it does to us. Real freedom is something he has never known nor greatly desired. His other needs are closer to him.

At this point I would like to sum up the impressions of my visit to the U.S.S.R. insofar as they are related to our own situation.

I. Russia is building a technologically

advanced society from the Top down. It seeks to employ the highest talents of its scientists and technicians to build a mighty war machine, and promises subsequently to raise the level of the general populace.

II. Russia is making great strides in spreading its influence abroad. Its agents, skilled in languages, in technology and in propaganda, are carrying forward this task with great effectiveness.

III. The morale of the Russian populace is relatively high. Forty years of indoctrination, plus the visible signs of industrial progress, make them look beyond their own drab existence to what they fondly believe is a glorious future.

IV. The Russians have solved the problem of schooling. Fully as important as incentives to the student, are the incentives to teachers of the highest calibre, who are numbered among the new Aristocracy. I do not presume to be an authority on American education, but the wholesale departure of people of ability from the teaching profession, speaks for itself.

V. For the first time in our history we are faced with a powerful adversary whose basic ideas are in direct conflict with our own; who does not hesitate to borrow from the Western powers everything to make him more efficient in the world contest. With a singleness of purpose made possible by a dictatorship, this adversary is able to move ahead, uninterrupted by elections, newspapers, lobbyists and pressure groups, or opposition party. His goal is ultimately to capture the minds of all men.

This is the threat—this is our danger.

It seems to me that if we are to continue to compete successfully against the U.S.S.R. we have a two-fold task:

First, to maintain our position of technical mastery. We can do this, I believe, through providing incentives to teachers of high calibre, through subsidizing brilliant students and through advancing our entire school system to conform to present-day realities. Second, to give the world proof that our democratic capitalism is flexible and dynamic enough to serve not only our own needs, but those of all mankind.

FROM the very earliest times, Jewish contributors to medicine and the allied sciences have been of the very highest order. This is amply demonstrated by the very significant discoveries of hygienic principles made during early Biblical times and later amplified and enlarged upon by the rabbis in Talmudic times. At a time of the great Greek and Roman physicians, so widely heralded in later times as the leaders in early medicine, the Jews were already acquainted with many anatomical and physiological principles of which these great physicians knew little or nothing.

Among the earliest of the great Jewish doctors was Isaac Israeli, who attained great fame as an eye specialist in his day and served as the private physician of Fatimate Calif at Kairwan. His important work was done on fevers. Somewhat later Maimonides attained fame as a physician, and his work on diet was and still is considered of great practical importance.

Bonet de Latis was another great name in early Jewish medicine. When the Jews were expelled from Provence in the last part of the 15th Century, de Latis was called to Rome to become the personal physician of Pope Leo X. This afforded him an opportunity to defend the Jews during the times when they were subjected to the cruel Pfefferkorn persecutions. Another Jew who became personal physician to a pope was Jacob Mantino, who was in attendance to Pope Paul III. He was so versatile a man that he attained distinction as a diplomate as well, and acted as ambassador, on behalf of Charles V at Venice.

From the 15th Century and thereafter, Jewish medical men of prominence became numerous. They were found as private physicians to almost every king of Europe, and because of this favorite position were able to do much for the benefit of their sorely-persecuted co-religionists. Marie di Medici was attended by Elias Montolto, and regarded him so highly that when he died she had his body embalmed and sent to Holland, where he desired to be buried. Some of the monarchs were strangely inconsistent, as those who are prejudiced are likely to be. Thus Francois I, who debarred Jews from practicing medicine in France, was quite

A Doctor Presents a Glittering List of Jewish Contributions to Medicine

HEROES OF HEALING

By EDWARD PODOLSKY, M.D

eager to call upon a Jewish physician when he himself was taken ill.

The first Jewish physician to be allowed to fill the position of privat-docent in Prussia was Robert Remak. This was not surprising, since Remak was already a physician of international reputation, having won great honors in neurology and electrotherapy. His greatest contributions, however, were to embryology, and he was, without a doubt, one of the most eminent men in his field.

Other great German-Jewish physicians were: Ludwig Traube, Karl Weigert and Julius Bernstein. Ludwig Traube earned the name of Father of Experimental Pathology. He made vital contributions to the studies of thermometry, digitalis, the great heart remedy, and to diseases of the lungs. Karl Weigert was also a pathologist who was a member of the Leipzig University faculty. Today his name is immortalized in the famous Weigert stains, which have made many discoveries in the histology (microscopic anatomy) of the nervous system possible. Another member of this group was Julius Bernstein, noted as a physiologist and anatomist, whose contributions to the physiology of the nervous and muscular systems are of great value. He was also a famed teacher at the University of Halle.

Two brothers, Richard and Askar M. E. Leibreich were world famous for their discoveries. Richard Leibreich, an eye specialist, long associated with St. Thomas' Hospital in London, made a special study of the influence of school life on the eyesight and invented two ophthalmoscopes (instruments for looking into the interior of the eye) which are in use throughout the world today. He also improved on some of the optical inventions of Helmholtz. Oskar Leibreich discovered the narcotic effect of chloral hydrate, and demonstrated the anesthetic effects of ethylene chloride and butyl chloride, three remedies very widely used in medicine today. He also introduced platino-iridium cannulas for the hypodermic syringe and the use of mercury

in the treatment of syphilis. The healing properties of lanolin, which is universal in its use today, was discovered by him in 1885. Still other drugs of indispensable value today that he discovered were creosol, tolipyrrin, formalin, methylene blue, etc.

Another great name in medicine is that of Benedikt Stilling, who was one of the first to introduce ovariectomy (operation on the ovaries) into Germany. This rather commonplace operation today was introduced by Ephraim MacDowell, an American, and was considered very daring in his day. Stilling's writings on the nervous system, particularly the brain, were in his day standard works, and are still among the classics of medical literature.

From the German city of Frankfort-on-Main, came several famous Jewish physicians. Among them was Albert Frankel, nephew of Ludwig Traube, and, like him, an experimental pathologist. Moritz Schiff, from the same city, was a leading biologist and occupied the chair of physiology at the Institute di Studii Superiori at Florence and at the University of Geneva. He ranked particularly high as an authority on the architectonics of nerves.

In Hungary, Moritz Benedikt attained great fame as a neurologist and was professor of neurology at the University of Vienna. He was noted throughout the world as an electrotherapist, and his work in criminology was almost as widely known; his studies on the brains of criminals were translated into many languages and were the authoritative writings in this field.

The greatest criminologist during the last century was the Italian Jew, Cesaero Lombroso, whose single volume, "Man of Genius," was the greatest work of its kind ever written, and even today is still a classic. He was the founder of that school of criminology which believes that criminals have certain physical stigmata

which are easy to discern and measure. It was only recently that this theory was exploded.

Lombroso began his career as professor at the University of Pavia, where he served for several years without pay. He finally attained the wonderful salary of about \$500 a year. It is no wonder, therefore, that he was continually in want, but this did not dim his zest for work; he was ever ready to help the unfortunate, and for years was physician, without pay, to a hospital for mental diseases not far from where he lived. In his "Man of Genius" he attempted to show that men of genius had a strong strain of insanity, and that genius was akin to insanity. He deduced two theories with which his name is associated: the first, that genius is a "peculiar psychical form of larvate epilepsy," and second, "there is a degenerate class of human beings distinguished by anatomical and physical characteristics who are born with criminal instincts and who represent reversion to a very primitive form of humanity."

Lombroso's great medical discovery was made while he was at Pavia, where he made a study of pellagra, a skin disease which had long afflicted the people of northern Italy. He believed that he had discovered its source in the mouldy corn which those people were in the habit of eating. This gained world-wide acceptance. However, this was not the whole cause of pellagra. It remained for another great Jewish physician, Dr. Joseph Goldberger, to discover the further cause of pellagra and to banish it entirely from the list of diseases.

In psychiatry the Jew has attained great fame, Max Leidesdorf, of Austria, was a leading psychiatrist of his time. He was one of the medical group to examine the mental condition of the dethroned Murad, and later the mental condition of Louis II of Bavaria. The founder of psychoanalysis was, of course, Sigmund Freud. Others closely associated with him were Alfred Adler, Wilhelm Stekel, Karl Abraham.

To continue the roll call of notable names, there was Gabriel G. Valentin, long a leading pathologist of Europe, who left notable works on the circulation of the blood, toxicology, digestion and on the electrical responses of muscles and nerves. Gluge, a Belgian by adoption,

was one of the first physicians to examine the diseased tissues of the body under the microscope. In special microscopic researches he discovered a curious parasite in fish which thereafter was given the name of *Glugea microscopra*.

Today one of the most universally-used methods in pathological procedures is to freeze a section of tissue suspected of malignancy and thus to get a report of the condition while the patient is still on the operating table. In this way, many a life has been saved from the ravages of cancer because the condition was recognized immediately by the operating surgeon. Julius Conheim, professor of pathology at the University of Leipzig, one of the world's greatest pathologists, was the first to use this method. He was also the first to demonstrate "nerve determination" in "Conheim areas," an historical feature with which medical students become acquainted in the first year of medical studies. This great pathologist began his career with the founder of cellular pathology, Rudolph Virchow. He was a pioneer in applying the "theory of inflammation," the result of his researches in the field of pathological circulation and the causes of embolism.

Some of the other eminently renowned names of medicine are those of Haffkine, of Calcutta, noted as a bacteriologist; Marc See, Lucian Dreyfus-Brisac, Gabriel Lippman and Max Nardau, all Frenchmen; Salmonson of Copenhagen; Arnold Pick and Sigmund Meyer of Prague; Richard Willstater, winner of the Nobel Prize for his researches in the chemistry of chlorophyll; Robert Barany, who invented a famous test for dizziness, and Paul Ehrlich, who discovered the cure for syphilis.

In the United States, Jewish doctors have occupied the front ranks. One of the first physicians to practice in the United States was Jacob Lumbroso, who put out his shingle in Maryland in 1639. He is said to have been the only Jew of that quiet little Maryland group of whose faith there is indisputable proof, and who furnished the basis of all knowledge that exists concerning the early Jewish settlers in that state. Practically every Jewish community after his time had its own physician.

In the last century many physicians of the Jewish faith rose to great prominence. Abraham Jacobi was one of the first great American pediatricians and Dr. Koller one of the first great American eye specialists. In 1884 Koller introduced cocaine as a local anesthetic in eye operations. Among others might be mentioned Bernard Sachs, famous as a psychiatrist and neurologist; Milton Joseph Rosenau, expert on preventive medicine, Jacques Loeb, world famous physiologist, Simon Flexner, serologist.

Jews have been among the most significant contributors to the advance of medical knowledge in all ages. Names of Jewish physicians are immortalized in connection with the elucidation of the mysteries of the causes of disease and with their cure.

JOSEPH GOLDBERG FOREST



This is a photograph which will affect all members of the Brooklyn Jewish Center who cherish the memory of Joseph Goldberg, the late Administrative Director of the Center. It is of a sign designating the forest in Israel planted in his name through contributions by Center members.



NEWS OF THE CENTER

Fine Musical Program to Feature Opening Friday Night Services

Our Late Friday Night Lecture Services will begin for this season on Friday evening, October 26th at 8:30 o'clock. As in the past years the series will open with a fine musical program given by the Center Choral Group consisting of about 60 male and female voices, under the leadership of Sholom Secunda, Music Director of the Center. Cantor William Sauler will be the leading soloist. Rabbi Levinthal will deliver the sermon that evening and will speak on the subject "The Centennial of Naphtali Herz Imber," author of Israel's national anthem Hatikvah—a fitting theme for this special Sabbath of song.

Institute of Jewish Studies for Adults to Start Twenty-third Season

Registration for the twenty-third season of the Institute of Jewish Studies for Adults of the Brooklyn Jewish Center will take place next Wednesday evening, October 24th. The first session of the classes will be held on Wednesday evening, October 31st. The Institute of Jewish Studies has for twenty-two years presented to the Jewish community courses in all aspects of Jewish life and thought. It is considered one of the pioneers in the field of adult Jewish education, and has attracted many students from the greater New York area to its courses. The faculty of the Institute plans to present this forthcoming year courses in the Hebrew language, Jewish History, Jewish Religion and Current Jewish Affairs.

All courses are given on Wednesday nights but there are additional courses during the mornings of the week for those who cannot attend the evening courses.

A beginners course in the Yiddish

language and its literature will be organized if a minimum of ten students will register for it.

Forum Committee to Conduct Round Table Meeting

The first Round Table meeting of the season, conducted by the Forum Committee of the Center will be held on Wednesday evening, October 24th at 8:15 P.M. All members are cordially invited to attend. The discussion of the evening will be led by Hon. William I. Siegel. His subject will be "The District Attorney and the Community."

Sabbath Services, October 19

Friday evening services at 6:00 P.M.

Kindling of candles at 5:50 P.M.

Sabbath Services at 8:30 A.M.

Mr. Paul Kushner, a student in the Rabbinical department of the Jewish Theological Seminary, will preach the sermon.

Sidra or portion of the Torah—"Vayera"—Genesis 18.1-22.24

Haphtorah Readings: Prophets: II Kings, 4.1-37.

The class in Talmud led by Rabbi Jacob S. Doner will be held at 4:15 P.M. The lecture in Yiddish will be delivered by Rabbi Gerson Abelson at 4:45 P.M.

Mincha services at 6:00 P.M.

Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services: Week of October 20th—6:00 P.M. Followed by Maariv.

Bar Mitzvahs — October 20

A hearty Mazel Tov is extended to the following:

Mr. and Mrs. David Rosenbloom of 1045 St. Johns Place on the Bar Mitzvah of their son, Alan Michael.

Mr. and Mrs. Jack Fried of 240 Crown Street on their son Alan Joseph's Bar Mitzvah.

Appointment of Mr. Stanley Levy as Assistant to Executive Director

We take pleasure in announcing the appointment of Mr. Stanley Levy to serve on the Center's Administrative staff as Assistant to Mr. David Gold. Members are cordially invited to meet Mr. Levy in the office any time they are in the building. Mr. Levy has recently returned to America after having lived for six years in Israel. Prior to this he was associated with several Zionist organizations.

Read Hebrew in Ten Sessions

The Young Married Group, the Young Folks League, and the Junior League are jointly sponsoring a ten-session course for the purpose of learning to read Hebrew. If you are interested in participating in Synagogue services and have a desire to become an active worshipper, join this class. The drill texts will include the Hebrew used in Congregational singing. Group practice will also be held in Congregational singing. The instructors are Helen Freedman, Harold Kalb, Laura Rubin, Irvin Rubin. Register with any of the members listed or at the Center desk.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations of Prayer Books and Library Books:

Dr. Max Goldstein, Mr. and Mrs. Harry A. Freedman, in honor of their son Jerome's marriage, Mr. Louis Glass, Mr. and Mrs. Louis Halperin, Mr. and Mrs. Louis Kramer, Mr. Morris Traub.

We extend our thanks also to Mr. and Mrs. Nathan D. Shapiro for their fine gift of phonograph records to the Youth Groups of the Center.

THE YOUNGER MEMBERSHIP

THE new fall season is under way. On September 23rd, our YFL members turned out in force at a Sunday brunch to honor Ira Gross, our past president. Accompanied by his beautiful fiancée, Judy, Ike was presented with a menorah and a prayer book, plus a huge birthday cake to celebrate his birthday.

At Orientation Night, October 2nd, a jam-packed throng cheered wildly as our own Marlon Brandels and Marilyn Monroskys acted and sang in an original musical penned and directed by Al Glickman and Lila Picken.

Pearl Bleckner, Interest Groups co-Chairman, ran a gala bridge, scrabble, rummy and kibitz night on October 9th. Accompanied by a background of pleasant music, this overwhelmingly successful program raised expectations of a continuation on other nights.

The newspaper needs more reporters (no experience, just eyes and ears) and photographers. Contact Editor Diana Bentkowsky at the next meeting, or drop a note at the front desk that you are interested.

Calendar of Events

Saturday, Oct. 20, 27; Nov. 3, 10, 17, 24—Attend Sabbath services and meet the members of our congregation by being present in YFL row.

Wednesday, Oct. 24—Regular meeting—for United Nations Day, high-ranking speaker from the U.N.

Sunday, Oct. 28—Membership Cocktail Party, in honor of Al Glickman, newly-elected President of Young Peoples League, Met. Council. By invitation only. 6:30 P.M.

Wednesday, Oct. 31—Regular meeting—Come swing and prance at our square dance.

Wednesday, Nov. 7—Regular meeting First of our Cultural Lecture Series. Watch the *Bulletin* for speaker and subject.

Wednesday, Nov. 14—Regular meeting. Big variety "Talent Night" show.

Wednesday, Nov. 21—Regular meeting. Police speaker on "The Menace of Narcotics."

MORRIS BLOOMSTEIN, *President*.

THE HEBREW SCHOOL

AN IMPRESSIVE procession in honor of Simhat Torah was arranged by the Hebrew School on Thursday, September 27. Pupils who had begun their study of Hebrew were officially inducted in our Hebrew School by Rabbi Mordecai H. Lewittes who expressed the hope that in future years he would be privileged to see these students receive their diplomas. A pageant depicting the pilgrimage to Zion during the days of the Temple was presented by the pupils of our school under the direction of Mrs. Evelyn Zusman. The traditional *Hakafot* were led by Allan Rosenthal and Cary Aminoff. Community songs were directed by Mr. Marvin Antosofsky, the music instructor of the Hebrew School. Holiday flags were distributed by the teachers to the 450 children who attended. Fruits were also given out by a P.T.A. committee headed by Mrs. Herman Soloway and Mrs. Ben Moskowitz.

* * *

Mr. Marvin Antosofsky has been appointed music instructor of our Hebrew School for the current year. Mr. Anto-

sofsky received the degree of M.A. in music at Columbia University. He is also music instructor for the Board of Education at P. S. 149. He has announced elaborate plans for musical activities for our Hebrew school including the choral group, instruction in the Israeli recorder and classes in Hebrew music and holiday celebrations. Mr. Antosofsky will also serve as co-leader of the Junior Congregation.

* * *

Mr. Harry Goldstein, chairman of the Youth Congregations Committee, announced the election of Mr. Harold Kushner to serve as advisor of the Junior Congregation. Mr. Kushner is a student at the Rabbinical School of the Jewish Theological Seminary and an alumnus of our Hebrew School. He is the son of Mr. and Mrs. Julius Kushner who have been actively identified with our institution. He will be officially inducted by Rabbi Lewittes at the Junior Congregation service on Saturday, November 17.

The G. O., under the direction of Mr. Irving Gabel, is making plans for the forthcoming year. One proposal is to introduce merit cards for students who excel in Hebrew, Humash, Siddur and history.

JUNIOR LEAGUE

A NOTABLE achievement of the Junior League early this season was the appearance of the first issue of its newspaper, *The Junior Leaguer*. This new project has been adopted by the group and will constitute a regular activity on its part. This particular issue dealt with the High Holy Day period and the Succoth holiday.

During the past month, the Junior League had some interesting meetings that featured, among other things, Hebrew dance instruction and a session on the major religious philosophies of contemporary Judaism. The latter meeting was chaired by Mr. Harold Kushner.

In accordance with tradition, the Junior League will sponsor a political symposium at its last meeting before Election Day.

YOUTH ACTIVITIES

RAPID strides have been made in the organization and development of our youth clubs. The members have settled down to a season of fruitful activity and accomplishment.

Our club roster now consists of the following:

Saturday afternoon—Oneg Shabbat Group (2:30 P.M.) for teen-agers.

Saturday night—Six clubs (3 for boys and 3 for girls) in the Intermediate Division. Five clubs, all co-ed, in the Senior Division.

Tuesday night—Club Herzl, for teen-agers.

Wednesday night—Club Akiba, for teen-agers.

An extensive program in Hebrew arts (music, dance and dramatics) will be inaugurated very shortly, and the Youth Council will begin sessions early next month.

The Youth Activities Department is supervised by Mr. Hyman Brickman.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOOM, HOWARD: Single; Res.: 460 Montgomery St.; Bus.: Teacher, Erasmus H. S.

DUMONT, MISS RITA: Res.: 1038 Union St.

FISHMAN, IRWIN: Single; Res.: 442 Warwick St.; Bus.: Sales Manager; *Proposed by* Alfred Grober.

FRIEDMAN, DAVID: Single; Res.: 1725 Sterling Pl.; Bus.: Jewelry Expediter, 126 W. 46th St.; *Proposed by* Alfred Grober.

FRIEDMAN, JULIAN: Single; Res.: 101 Christopher Ave.; Bus.: Maintenance; Bellevue Hospital.

FUCHS, LEONARD: Married; Res.: 680 Lefferts Ave.; Bus.: Stockbroker, John Muir & Co., 30 Broadway; *Proposed by* Daniel Katz, David Alexander.

GOLD, MISS MURIEL: Res.: 225 Rogers Ave.

HALSTETER, SAMUEL: Married; Res.: 1452 Carroll St.; Bus.: Elevator Operator, I. J. Reiss, Inc.

JAFFE, JULIAN F.: Single; Res.: 61 Martense St.; Bus.: Employment Interviewer, N. Y. State Employment Service; *Proposed by* Benjamin Jaffe.

JARRETT, DR. IRVING J.: Married; Res.: 1596 President St.; Bus.: Physician.

KAHN, DR. HOWARD: Single; Res.: 1030 Willmohr St.; Bus.: Podiatrist, 9507 Kings Highway; *Proposed by* Shirley Feingold.

KIRSNER, MISS RUTH: Res.: 990 Carroll St.

KOPP, ROBERT: Single; Res.: 569 Montgomery St.; Bus.: Insurance, 26 Court St.

LEIBOWITZ, MISS ESTHER: Res.: 203 East 59th St.; *Proposed by* Harriet Katz.

LEVINSON, MRS. SILVIA: Res.: 659 Ocean Ave.; *Proposed by* Dr. Isaac Perlstein.

LEVINE, AL: Single; Res.: 1091 Willmohr St.; Bus.: Textile Salesman, 1441 Broadway; *Proposed by* Alexander Kopp.

MARCUS, NATHAN: Single; Res.: 1368 New York Ave.; Bus.: Advertis-

ing Salesman, 114 E. 32nd St.; *Proposed by* Alexander and Robert Kopp.

NADEL, MRS. FLORENCE: Res.: 1553 Carroll St.; *Proposed by* Mrs. Edw. Novick and Mrs. Samuel Arum.

OBERSTEIN, DR. SIDNEY: Single; Res.: 302 Albany Ave.; Bus.: Optometrist; *Proposed by* Dr. Bernard Hayman and Dr. David Farber.

POPOLOW, JOSEPH H.: Single; Res.: 349 Crown St.; Bus.: Textile Engineer, Kendall Mills, 40 Worth St.

RABKIN, HY: Married; Res.: 724 Eastern Parkway; Bus.: Shoe Designer, Bon-Tell Footwear Corp., 12 W. 21st St.

RICHER, HARRY L.: Married; Res.: 734 Nostrand Ave.; Bus.: Attorney, 233 Broadway; *Proposed by* Ira I. Gluckstein.

RINZLER, JOSEPH: Married; Res.: 334 Eastern Parkway; Bus.: Cutter, Ladies' Robes, Stella Fagin Corp. 31 East 31st St.

SASS, ARTHUR: Married; Res.: 1744 President St.; Bus.: Hardware, George Singer Hardware Co., 1505 St. Johns Pl.

SATRAN, ABRAHAM: Married; Res.: 377 Montgomery St.; Bus.: Attorney, N. Y. C. Transit Authority, 370 Jay St.

SCHAEFFER, SAM: Married; Res.: 1497 Carroll St.; Bus.: Social Work, 270 Broadway; *Proposed by* Max Crawford.

SCHWARTZ, MORRIS: Married; Res.: 889 Montgomery St.; Bus.: Metal, Supreme Metal Fabricators, 27 Rodney St.; *Proposed by* Morris B. Levine.

SEMAN, HAROLD: Single; Res.: 406 East 95th St.; Bus.: Patternmaker and Designer, 1384 Broadway; *Proposed by* Alexander Kopp.

SEMAN, IRVING: Single; Res.: 424 East 98th St.; Bus.: Electrical Engineer, Teterboro, N. J.; *Proposed by* Shirley Feingold.

SIMON, ALLEN B.: Married; Res.: 858 Eastern Pkwy.; Bus.: Chemistry Instructor, Brooklyn College; *Proposed by* Dr. Elias Rabinowitz and Sholom Secunda.

STEINBERG, SIDNEY: Single; Res.: 1575 President St.; Bus.: Jewelry, 126-

30 W. 46th St.

STILLER, MARTY P. Married; Res.: 695 Eastern Pkwy.; Bus.: Dance Studio.

YACHT, CHARLES: Married; Res.: 353 Midwood St.; Bus.: Radio, 565—5th Ave.; *Proposed by* Frank Schaeffer.

Reinstatements:

BROWNSTEIN, BENJAMIN: Married; Res.: 40 Clarkson Ave.; Bus.: Attorney.

COHEN, AARON: Single; Res.: 1703 Union St.; Bus.: Office Manager, Hy Grade Electronics, Inc.; 9216 Church Ave.

JOHNSON, SAUL: Married; Res.: 115 East 21st St.

MUSS, DR. ARTHUR W.: Married; Res.: 1030 Eastern Pkwy.; Bus.: Dentist; *Proposed by* Ralph R. Moscovitz, Dr. Frank G. Bass.

SIEGEL, MURRAY: Married; Res.: 3420 Avenue H; Bus.: Insurance.

Additional Applications

GOODMAN, MAURY: Married; Res.: 1015 Washington Ave.; Bus.: Salesman, 56 Bogart St.

JALOSKY, SAUL: Married; Res.: 280 Crown St.; Attorney, 16 Court St.; *Proposed by* Emanuel Harrison; David Gold.

KASHA, MISS GERRI: Res.: 112 Remsen St.

KASHA, MISS MERNA: Res.: 112 Remsen St.

KORNGOLD, SAM: Single; Res.: 2235 East 24th St.; Bus.: Designer, Hand Bags, 135 Greenwich St.

RABINOWITZ, MISS JUDY: Res.: 991 Carroll St.

REISER, ELI: Single; Res.: 150 Crown St.; Bus.: Bedding Mfg.; *Proposed by* Nat Mark.

ROBINSON, JOSEPH: Married; Res.: 555 Crown St.; Bus.: Accountant, 350 Fifth Ave.; *Proposed by* Philip Jacobs.

SOIFER, JACOB: Married; Res.: 639 Eastern Pkwy.; Bus.: Merchant, 1098 Bergen St.; *Proposed by* Louis Albert, Aaron Gottlieb.

THIER, IRA: Single; Res.: 320 Sterling St.; Bus.: Attorney, 501 Fifth Ave.

WASSERMAN, HERBERT: Single; Res.: 40 Tehama St.; Bus.: Real Estate, 103-45 Lefferts Blvd.; *Proposed by* Carol Epstein.

FRANK SCHAEFFER, *Chairman.*

PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

The Holidays are over and the time has now come for us to fulfill the theme of the National Women's League, "Lilmod, Le-Lemad, Lasot," "To Learn—to teach—to do."

We must foster a greater understanding and respect for our heritage and for the traditions of our past so that we may require a sense of reverence and dedication in treating with the problems of the present and future.

As Sisterhood members we should avail ourselves of the many opportunities that our Center affords us for learning, teaching and doing. We fervently hope that you will attend our meetings and participate in all our planning, and thus have a personal pride in all our achievements.

MOLLY MARKOWE, President.

The Executive Board Luncheon

Amid a spirit of gaiety and rejoicing, our Executive Board reconvened for the season on Tuesday, September 18th. The feeling of good-fellowship was evidenced in the happiness shared by the reunion of old friends. And the spirit of rejoicing prevailed because we were privileged to welcome and to congratulate Rabbi and Mrs. Benjamin Kreitman upon the occasion of their recent marriage. Following the Invocation delivered by Mrs. Carl Kahn, we partook of a bountiful luncheon prepared by the Hostess Committee, chaired by Mrs. Charles Marks, after which our president, Mrs. Markowe introduced us to the newly-elected members of the Executive Board.

Before proceeding to the business of the afternoon, Mrs. Markowe graciously presented Rabbi Kreitman and his wife with a beautiful sterling silver tray, as a gift from Sisterhood. In her acceptance speech, our charming *Rebbetzin* remarked that we were literally "handing her our best wishes on a silver platter." The agenda which followed included many important announcements pertaining to the forthcoming Mother-Daughter Luncheon, the Center's Dinner-Dance, and the appoint-

ment of Mrs. Isador Lowenfeld as Sisterhood's chairman of "ads" for the Journal. Many other plans and projects were discussed, and as the motion for adjournment was made, all present pledged their hearty cooperation and participation in all Sisterhood activities for the new year.

Todah Rabah

Our heartfelt thanks and appreciation are extended to Mrs. Isador Lowenfeld and her committee, who served the traditional wine and cake to hundreds of our congregants in the Succah during the recent Succoth holidays. We were privileged to enjoy the beautiful new Succah recently erected by the Center.

The Center's Dinner-Dance

We are assured by the very ardent committee already working on this event, that the Center's second Annual Dinner-Dance will be more glamorous (if that is possible) than last year! You and your husband can attend this gala function, to be held on Sunday night, Dec. 9th, by obtaining \$125 in ads for the Journal which will be published in conjunction with it. We know that all our members will want to be "among those present"—this is your opportunity for you and your husband to enjoy a thrilling evening, and at the same time, help the Center raise the funds it so urgently needs. Sisterhood's chairman, Mrs. Isador Lowenfeld, will be glad to take your ads—blanks can be secured at the Center desk.

Cheer Fund

Mrs. Fannie Buchman, Chairman, reports the following donations were received:

In gratitude for their safe return from Europe and Israel: Mr. and Mrs. Benjamin Wisner.

In honor of arrival of a child to Mr. and Mrs. Harry Cohn: Dr. and Mrs. Irving Horowitz.

In honor of Ann Joy Levitt's marriage: Mr. and Mrs. Herman Soloway, Mr. and Mrs. Julius Kushner, Mrs. Fannie Buchman, Mr. and Mrs. Frank Schaeffer.

In gratitude of Mr. Jack Sterman's recovery: Mrs. Jack Sterman, Mr. and Mrs. I. Lowenfeld, Mr. and Mrs. Frank Schaeffer, Mr. and Mrs. Leo Kaufmann.

In honor of Mr. and Mrs. George Altman's daughter's marriage: Mr. and Mrs. Ira Gluckstein, Mrs. Rose Bromberg, Mrs. Fannie Buchman.

In thankfulness for her recovery from a recent illness: Mrs. Michael Aminoff.

In memory of Mr. David Halpern: Mrs. Sadie Zankel.

In thankfulness for her brother, Sam Kreitman's recovery: Mrs. Henry Wishna of Louisville, Ky.

In honor of Rabbi Kreitman's marriage to Miss Joyce Krinsky. Mr. and Mrs. Joseph Krinsky, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Frank Schaeffer.

Calendar of Events

Wednesday, Oct. 31st: Mother-Daughter Luncheon and Fashion Show—12:00 noon.

Monday, Nov. 5th: Executive Board meeting—1:00 P.M.

Wednesday, Nov. 28th: Annual Institute Day—all-day program beginning at 10:30 A.M. An interesting and provocative function is being planned. Watch for further details.

Make Your Vote Count

Our government is run by political parties, but parties are not enough—there must be citizens who vote; there must be citizens who keep abreast of issues; there must be citizens who act.

Democracy is demanding—it demands the best each of us can give. It is a system that deserves the best. We can give it no less. Be proud of your citizenship, and when you go to the polls on November 6th, go informed and alerted to the issues at hand. Make your vote count to the best interest to yourself and your country.

SHIRLEY GLUCKSTEIN,
Social Actions Chairman.

Personal

Miss Gail Ellen Solomon, daughter of Dr. and Mrs. Samuel Solomon of 1593 President St., an honor student at Smith College, is spending her junior year in Paris preparatory to finishing her pre-medical work at Smith College.

CENTER NEWS Continued from page 18

YOUNG MARRIED GROUP

OUR opening meeting of the season was held on September 25, and was a great success, a gay, well-rounded evening, and our hats are off to the Co-Chairmen, Irv. Rubin and Elmer Riffman for doing such an excellent job. It was a lovely cocktail party, and from the large number of people present, I must say it was a deserving tribute to Rabbi and Mrs. Kreitman, in whose honor it was held.

With such a fine start, and with your help, our forthcoming meetings should be just as successful. Watch for the announcement of our next dance session, free lessons in mamba, cha cha, etc. by professional instructors. Also watch for our next theater party—it will be soon.

Our meetings are held the second and fourth Wednesday of every month, except holidays. The next meeting will be held on Wednesday evening, November 14th at 9:00 P.M.

HERB LEVINE, *President.*

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. Harold W. Hammer, former Administrative Director of the Center and Mrs. Hammer of Baltimore, Maryland, on the birth of a daughter, Ann Elise, on October 4.

Mr. and Mrs. Melvin Oringer, of 1616 President Street, on the birth of a son on October 9.

Speedy Recovery

Best wishes for a speedy and complete recovery are extended to Mr. Jacob Rosenman of 925 Prospect Place.

Rabbi Levinthal's "Reminiscences" To Appear in Yiddish

A Yiddish translation of the series, "Reminiscences of a World That Has Passed," now appearing in our Center

REVIEW, will be published in serial form in the popular Yiddish weekly magazine *Der Amerikaner*, beginning in early November. The translation has been made by the well known Yiddish writer, Dr. Abraham Asen.

Boys' Basketball Tryouts

Boys who are interested in competitive basketball will have an opportunity to represent the Brooklyn Jewish Center. The Junior squad (ages 10-13) will try out on Wednesday, October 24th at 3:30 P.M. Senior boys (14-16) will try out on Sunday, October 27th at 2:00 P.M.

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• CENTER BULLETIN BOARD •

ANNUAL MEETING

BROOKLYN JEWISH CENTER

Thursday, October 25, 8:15 P.M.

ANNUAL REPORT BY OUR PRESIDENT

DR. MOSES SPATT

ELECTION AND INSTALLATION OF OFFICERS

MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD

A proposed Amendment to the Constitution and By-Laws of the Center regarding an increase in the number of members on the Board of Trustees, will be submitted for the consideration of the members of the Center.

A PROGRAM OF SKITS

By

"THE SHEEPSHEAD BAY PLAYERS"

A well known Brooklyn Hadassah Group.

Admission limited to Center members and their wives upon presentation of their membership cards.

ANNUAL MOTHER-DAUGHTER LUNCHEON AND FASHION SHOW

Presented by the

CENTER SISTERHOOD

Wednesday Afternoon, October 31st, 1956

12:30 o'clock

DR. ISRAEL H. LEVINTHAL

Will Speak

Make your reservations immediately either with

MRS. WILLIAM SAULER, *Chairman* — (PR 8 - 0416)

MRS. BENJAMIN WISNER, *Co-Chairman* — (PR 3 - 6973)

Door Prizes

Subscription — \$6.75, including all gratuities.

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\$45 per year for single men.

\$30 per year for girls.

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